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to labor, his arguments on the value of money and on the liberty of the press, are all steps on the great road which has since been trodden by Adam Smith and his successors. Indeed, Locke may be regarded as one of the founders of the Bank of England. His services to the cause of education are hardly less important. His views on the vexed questions of the classics—the “indigestible Latin and Greek”—embody the opinions of the first critics in our own day. Locke's essays on Toleration and Christianity were the most enlightened productions of the day, and did much to efface the sectarian dogmas which had for a long period convulsed the English mind. He never lost sight of the inspiration of Scripture, which he accepted with a simple faith that might have rebuked the generation of sceptics and deists who built their infidelity on his doctrines, and numbered among their teachers such names as Collins and Hume, Condillac and Voltaire. He was unaffected by the prejudices of his time, laboring always more for posterity than for popularity.

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4. — *Lectures on the History of the Jewish Church.* By ARTHUR PENRHYN STANLEY, D. D., Dean of Westminster, Corresponding Member of the Institute of France. Third Series. From the Captivity to the Christian Era. With two Maps. New York: Scribner, Armstrong, & Co. 1876. 8vo. pp. xxxvi, 549.

SOME men owe their reputation to their books; some books owe their reputation to their authors. We doubt whether Dean Stanley's published works would of themselves have designated him as among the foremost minds of the age. Yet one of their chief merits is their subjectiveness, their authenticity as records of self-revelation. Not that there is in them the slightest vestige of egotism. He is one of the most modest of men, refrains from self-assertion, makes no *ex cathedra* deliverances, and merges himself in his theme. But his personality is so intense as to endue all that he writes with his own distinguishing traits, and these traits are such as to win the loving sympathy of his readers. He is always fearlessly honest. No tradition, no inferior type of loyalty, no conventional standard of orthodoxy, ever leads him to conceal or even to modify an opinion or a sentiment. He seeks and loves the truth alone; and so enamored is he with his peculiar views of truth, that he sees them indicated by the faintest signs, confirmed by the most fragmentary evidences, and reflected from regions of thought or experience, however remote. He has the most catholic sympathy with humanity in all its forms, a quick and keen vision for whatever in man betokens good or the capacity of good, an invincible reluctance to believe

in the utter badness of what is evil, and the most sanguine hopefulness for the progress, elevation, and ever-brightening future of the race. All this we read in him, whether he writes itinerary or biography, essays or sermons, history or criticism.

As a churchman, he is broadest of the broad. In this we heartily sympathize with him; but we would fain have him as deep as he is broad. Indeed, in the school of thinkers of which he is undoubtedly the most distinguished among living men, the lack of depth is too frequent a defect; and when its representative writers attempt to be profound, they are apt rather to make the surface-water muddy than to show what lies beneath it. This, however, is to be ascribed in great part to the position which they now occupy. Their present mission is not so much to build as to demolish, to sweep away shams and falsities, to dislodge consecrated prejudices, to undermine walls of separation, to unseat bigotry and Pharisaism, and to braid into strong and lasting bonds the filaments of union — often worn into mere gossamer-threads — that run to and fro among the divided members of Christendom and humanity. This is the work of the present, the *vocation* of the men of the present; and more recondite research or speculation is but their *avocation*, their side-calling, on which they bestow much less than their full power and their best labor.

The volume before us, the third of the series, is the least interesting of the three; yet it demanded and displays more of the author's peculiar endowments and abilities than either of the others. It is the least interesting, because its predecessors had exhausted the fundamental questions that underlie the entire Jewish history, — those appertaining to the divine and human in the patriarchal and Mosaic religion and worship, in prophets and prophecy, and in the Messianic element as traced in the ancient Scriptures, as also those that belong to the date and authorship of the more important portions of the Hebrew canon, and to the rival theories concerning the book bearing the name of Isaiah. Yet the period covered by this volume, embracing the darkest ages of Jewish history, on which intermittent and scanty records shed a misleading as often as a guiding light, requires for its treatment a vivid historical imagination. In this phrase we mean what we say, — not a creative fancy, but the capacity of reuniting fragments of history, of divining what is untold from what is told, of referring known effects to causes that have left no record, and of inferring inevitable but unrecorded effects from known causes. This same power is no less needed in tracing in the Hebrew character, opinions, and society the influence, successively, of Babylon, Persia, Greece, and Rome, — a task of no little delicacy and difficulty; for the Hebrews, seemingly the most stubborn

of nations, were in fact the most flexible, and reproduced, though in altered guise, every phasis of civilization and culture with which they now came in contact, as they had throughout their earlier annals succumbed to the savage idolatries of the aboriginal tribes around them. Dean Stanley has shown himself fully adequate to this work. He has made a continuous and self-justifying narrative from authorities, trustworthy, indeed, to a certain extent, but often defective, ambiguous, or conflicting. Over not a few broad chasms he has thrown bridges; but never till he had first found the crumbling piers and broken arches that showed him where and how to build. It is a kind of work to which we owe large and solid portions of our received history of the classic ages and nations, and which has given merited fame to Niebuhr and his successors. There was equal room for it, and certainly equal need of it, in the history of the birth-nation of Christianity, — of the people which has contributed more than all others to shape the destiny of the civilized world.

This volume commences with the life of the Hebrews in Babylon, and closes with the advent of Jesus Christ. The even flow of the narrative is sustained throughout. The style is unambitious, simply elegant, with an occasional lapse in grammatical or rhetorical construction (unless these be misprints), but with not a sentence which is not perspicuous at the first reading. The word-painting is vivid, but always realistic, consisting in the artistical grouping of actual persons and facts, not in elaborate description or unfamiliar metaphor. Nothing in the book seems far-sought except analogies; but these are amazingly numerous, many of them remote, some of them unnatural and forced. Especially is this the case with not a few seasonable and telling strictures on the strifes, follies, and absurdities of our own time, founded on parallelisms so slight and shadowy as to authorize the suspicion that the text was pressed into the service of a sermon already in hand.

The two lectures that seem to us the best are one on Socrates, which, but for its merit, would hardly seem in place, and the last, which contains a careful analysis and an almost dramatic representation of the sects and parties, religious and political, which constituted the Jewish people at the Christian era. In this lecture some readers may be surprised to find Herod the Great spoken of with a certain degree of admiration, as possessed not only of "largeness of mind," as he undoubtedly was, but even of "generosity of disposition." Yet when we remember that a like discovery has been recently made with regard to Henry VIII., we perhaps can afford some clemency to the memory of a sovereign who seems to have been his most authentic prototype.